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ent, who observed with what simplicity they fell into the snare. She immediately made her will, in which she testified to her husband, by her generous donation to him, that so far from entertaining any dislike to him, she felt a kind of regret at not having a heart which she could tender to him. She also left a considerable sum to be employed in pious purposes, and disposed of a part of her estate in favour of a sister, who still remained at Venice.

The powder was taken at the appointed moment, Polydora uttered a dreadful shriek, which aroused the whole family, but she was found apparently expiring; the physicians were immediately sent for; mean time a priest was roused from the neighbouring monastery, but on his arrival she was incapable of speaking. The physicians too judged her case to be so desperate as to render any farther applications unnecessary, and they departed, not, however, without bestowing much credit on themselves for having predicted so accurately the moment of her dissolution.

The funeral ceremony was performed the same day; the body was conveyed to the cathedral, from which it was immediately afterwards removed, by Lisidor (assisted by faithful Mendo and the sexton, whom he had found means to gain over by a present) out of the vault in which she was deposited. Afterwards the vault was carefully closed up, and every thing left in the usual order.

A little after midnight the powder ceased to operate, and Polydora on recovering her senses, found herself situated in a strange apartment. Her head was confused by a thousand indistinct images, which had crowded on her mind, as the effects of the potion had begun to operate; but these distressing sensations gradually gave way to those of a more pleasing nature, on beholding her lover, and being assured by him of her perfect restoration to liberty. He had the precaution to provide her with two female attendants, on whose fidelity he could rely; he instantly procured her some nourishment to recruit her frame after so long an abstinence, and though she did not stand in need of sleep, his delicacy obliged him to leave her in company with her attendants during the remainder of the night. It was now only necessary for Lisidor to obtain a power from Venice of receiving the legacy left to the sister, and to be enabled to dispose of it. In fact the sister was only a fictitious person whom Polydora had introduced into the underplot, in order to forward her designs.

The husband, who was fully satisfied with his lot, opposed no obstacles in the way of the sister's claim. Lisidor soon procured a vessel preparing to set sail for Venice, bid adieu to the widower (who consoled himself with the prospect of marrying again) and with a favourable wind departed with Polydora and Mendo, leaving the two females in his house, with provisions enough to support them till their pretended return. They arrived at length without any accident, at Venice, where they were immediately married, and tasted in each other's society all the sweets which the tenderest love is capable of inspiring in two hearts whom fortune had for a long time found pleasure in persecuting.

On the Oriental Emigration of the Irish Druids.....Proved from their knowledge in Astronomy, collated with that of the Indians and Chaldeans. From fragments of Irish MSS. By Lieutenant General Vallancey, L.L.D. F.R.S.M.R.I.A. &c.

(Continued from p. 111, No. II.)

CHAP. III.

CYCLES.....NIGHT, DAY.

THE smallest cycle of the Hibernian Druids was that of the apparent daily revolution of the sun, reckoning from sunset to sunset.

This they termed *lilai*, from *liladh*, to turn round, to turn any way; as *go ros til*, from the beginning of that turn or day, from thence forward; *ro ril an foraimn dhe*, they turned his name, *i.e.* they gave him a nick-name; and hence *lile*, the flower called *turn-cap lily;* and *lilam*, I pursued closely, through windings and turnings, round and about.

Lilai was at length corrupted to *la, li, lavi*, a day; plural, *lavina* and

*laoth**, whence the Greek γενεθτιον *geneth-lion*, a birth day; and the Ethiopic *lathath* a day; as in *amathath wa lathath* years and days. (Scalig. Emend. temp. p. 324.

This space between sunset and sunset was again divided into *iugh*, labour or day; whence *an iugh*, this day, from Chaldean *yaga*, to labour; and hence it was named *dua*, *du*, *dae*, *dia*†, words betokening *labour*, and also *light*. Greek δυη, labour; Chal. *Duah*, languid; which the philosophic Druids named also *faigh-iula*, or a turn of *faigh* or *faic*, the horizon (Arabic *afak*, the horizon and among the poets the world (Gol.) which poetically signifies the day, at the end of which man laid himself down to *noiche* or *nuiche*, rest; Chaldean *nouch*, rest, from *nacha*, to cease from labour; whence *comh-niugh*, rest in a house or dwelling, Hindostan; *comh* a house, Chaldean *choma*; and the sun *nocht*, *nŭacht*, that is, *descended* below the horizon; whence *niachatar*, the lower part of the globe, in the former chapter; and hence *nocht*, the night.

And God called the day *yom*, *i. e.* the bustler, the time of action and of labour, and the darkness he called *laila*, Arabic *leil*, and there was evening, and there was morning on the first day, Gen. i. 3. Hence *iom* in Irish is prefixed to nouns to signify action; as from *raidh*, motion, *iomruidh* to put in motion; *lan*, full, *iom-lanadh*, to fill, &c.

The mode of reckoning time from *nacht*, the night, or descent of the sun, was practised by all the eastern nations. The Egyptians began their day at midnight; from them Hippocrates introduced that way of reckoning into Astronomy, and Copernicus and others have followed him, because the disappearance of the sun happened at different hours, according to the seasons. This method prevails also in Great Britain, France, Spain, and most part of Europe. The African Numidians did the same. (Bochart vol. i. p. 1184). But in several parts of Germany they still begin their days at sunsetting, and reckon on till it sets again. *Natt* night, the civil day (Ihre.) Cæsar says of the Gauls; they determine the duration of time, not by the number of the days but of the nights.

The Jews also began their *Nychthemeron* at sun-setting; but then they divided it into twice twelve hours, as we do, reckoning twelve for the day, be it long or short, and twelve for the night: so that their hours continually varying with the day and night, the hours of the day were longer than those of the night for one half year, and the contrary the other: whence their hours are called *temporary*: those at the time of the equinoxes became equal, because then those of the day and night are so.

Hence the space of fourteen days is called a fortnight; but the Irish still preserve the original word *la*, a night; as *ceathar la deag*, fourteen nights, a fortnight.

All which tend to confirm the words of the inspired penman Moses, as quoted in the preceding paragraph. But to what extravagant and wicked ideas has not this text carried the idolatrous philosopher! The Chinese begin their days at midnight, because, say they, the chaos was unfolded at that hour. Hesiod says that chaos was the son of Erebus, and night the mother of the Gods: and that is the reason the day is reckoned from midnight, *as if to perpetuate the remembrance of the renovation of the world*, says a modern French philosopher, half Brahmin, half Christian.

OF GREATER CYCLES.

The fragments of Irish Astronomy abound with names for cycles, periods, &c. which admit of the strongest proof, whence the Hibernian Druids drew their knowledge of Astronomy.

1. BAR. The cycle of a Month; whence *Gion-bar* or *Gionvar*, January; *Faoi-bhar*, February, and hence September, October, &c. And this is probably the Hindoo *war*, a day, signifying a revolution of the sun; *Eswara*, the cyclic *Isa*, the moon. (*Eas*, in Irish the moon. *Bar*, a month, proceeds from the Chaldee, *bara*, to renew, applied to the renewal of the moon, synonymous to *Chadas*,

* *Quere*, The English *lathe*, an instrument to turn with; Irish *lith-laoi*, a procession day, a procession always celebrated in the night. Punico-Maltese *liti* a procession. AGIUS.

† The Cretans call a day *dia*, whence the Latins have the word *dies*.

new; whence Chaldean *Chodis*, a month; because it always begins from the new moon (Buxtorf) whence the Irish *Ceadeas*, new moon.

The Hebrew word *Bar*, signifying to create, and also to renew, to form anew though of pre-existent matter, being used by Moses in the first chapter of Genesis, viz. In the beginning God created *(bara)* gave the Brahmins an opportunity of magnifying the powers of their god *Brahm*, by asserting that he renewed the world at certain periods. For they believe that the universe cannot possibly last longer than seventy yoogs, which when ended, Braham does not only annihilate the whole universe, but even every thing else, as well angels, souls, spirits, as infernal creatures. Then he remains in the same state he was in before the creation; but they say that after he has a while respired, then he breathes again, and every thing is created afresh, as well angels and souls, as all other things; but as for spirits, they are no more thought of. Yet for all this after seventy yoogs more, all is annihilated again. Marshal Phil. Tran. abridged by Jones, Vol. i. part ii. p. 165.

This is confirmed in the Geeta, p. 94. "They who are acquainted with day and night know that the day of Brahma is a thousand revolutions of the yoogs, and that his night extendeth for a thousand more: as, on the coming of that day, all things proceed from invisibility to visibility, so, on the approach of night, they are all dissolved in that which is called invisible: even the universe itself, having existed, is again dissolved; and now again, on the approach of Brahma's day, by the same over-ruling necessity, it is reproduced*.

Brahm, the great one, is the supreme, eternal, uncreated God of the Hindus; *Brahma*, the first created being, by whom he made, and governs the world. Hence Mr. Maurice very properly derives these names from *Bar*, to create, to renew; but with the Druids this word implies a cycle, a turn; as *bara-roth*, a wheel-barrow; *bara-labra*, parable, &c.

> Nec perit in tanto quicquam, mihi credite, mundo:
> Sed variat, faciemque novat, nascique vocatur.
>
> OVID MET. L. XV. fab. 4.
>
> Nought perishes in all the changeful earth
> But renovates and springs again to birth.

Hence the Irish word *breith*, in the compound *nua-bhreith*, the metempsychosis of the Druids; and this, I believe, is the *Baal-berith* of the Shechemites, Judg. viii. 33. the God of revolutions and cycles, and not of purifications, as Packhurst thinks. From this word *Bar*, applied to the moon, is the Chaldean *hober*, an astronomer, an observer of the revolutions of the moon and stars, which the Lexiconists say is not a Hebrew word, but derived from the Arabic. From hence the Irish *Obair*, an observer of any kind, and *abar*, to relate, to declare*; and hence I think that famous druidical observatory, *Abery*, in England, owes its name: of which hereafter under the title phenicshe. Arabi. *habar*, to mark, to be shewn or revealed; used as a noun, a sign, a mark: *habary*, the name of a great bird. (Gol.)

The number *seven* has been esteemed sacred by the eastern pagans, from the earliest accounts of their religion and customs. The Hibernian Druids never pronounced the word, calling it *mor-scisior*, the great six, although *seat* or *soith*, now written *seacht*, was

* The Banians say that the world has been thrice destroyed, by a deluge, by wind, and by an earthquake, and that it will soon be destroyed by fire. (Lord.)

* Hence *Abaras*, a manifestation, a poem, a work of meditation and study, a ready and pithy answer, not to be controverted. Whence *Abaris*, the famous Hyperborean: Suidas makes him Scythian; he was probably an Indo-Scythian, or Hibernian Druid, skilled in astronomy. It is said that Apollo gave him an arrow: he renewed the alliance between his countrymen and the inhabitants of *Delos*, where Apollo, or the *God* appeared to him: *Daille* in Irish is God; the God of the elements, says O'Brien. Suidas says he wrote also of the generation of the Gods. Toland supposes he was a Druid from the Hebrides, or western islands of Scotland, which was peopled by a colony of Indo-Scythians, or *Aiteac-Coti* as well as Ireland.

the original term for *seven*, meaning a small cycle or period; whence *seachtmainne*, a week, *i. e.* seven reckonings of solar light: for, as Packhurst observes, *Meni*, was a name under which the idolatrous Jews worshipped the material heavens. This seems a very ancient and expressive attribute, and was probably Egyptian. (See Jerome on Isaiah, xlv. 11. as cited by Martinius Lex Etym. at *Mensa fortuna.)* Hence *Mann* in old Irish poems is sometimes used to express the deity and sometimes the heavens. *Soth* is an ancient name for the Sabbath; "Among the ancient eastern nations it was the name of the festival which they called the Sabbath, and which was written *Soth.*" (Boulanger.)

This veneration for the number *seven* with the Pagans, arose, in my opinion, from the divine command to the Jews to oberve the seventh day, the seventh week, the seventh month, the seventh year, and the seven weeks of years; of which we know neither the spirit nor the motive: the law of Moses points out no cyclic idea, and militates against all Rabbinical traditions of the fatality of the number seven. Still have these Rabbins borrowed of the Pagans their idle stories of the seven successive renewals of the world, and that each will last seven thousand years, and the final period will be forty-nine thousand. The Cabalists say that our world is the second, because the first letter in Genesis, β, expresses the number *two* (Basnage.) Others say there are to be seventy generations from the deluge; but they carefully conceal what they mean by a generation. Even Augustin, who condemns the Pagans for their idle cyclic calculations, does not hesitate to say that the Messiah has finished the fifth age, that we are in the sixth, and that the dissolution of all things will happen in the seventh; (Civ. Dei. lib. xxii. c. 30.) others say in 7777. The Japonese place their God *Amida* on a horse with seven heads, as a symbol of the seven thousand years the world is to last: to show he is the God of cycles, he is crowned with a golden circle of the zodiac. It is therefore not surprising that the Brahmins and all other Pagan nations, have a period of seven days, or a week, and their great period of seventy yoogs. All proceed from a vicious interpretation of the writings of the divine penman Moses.

The Caherman Nameh of the Persians relates, that *Simorg Anka*, or the Phoenix, being asked his age, replied, "This world is very ancient, for it has already been seven times replenished with beings different from man, and seven times depopulated. That the age of Adam, or the human race in which we now are, is to endure seven thousand years, making a great cycle; that himself had seen twelve of these revolutions, and knew not how many more he had to see."

Hence also the Hebdome of the Greeks, or seventh day in honour of Apollo:

> For ever sacred is the seventh morn,
> For Phœbus then was of Latona born.
>
> HESIOD.

From the same confused ideas of the trinity, the Pagans had the like veneration for the number *three* and its multiples, of which in its place.

Of the Hebrew *bar*, to create, the Persians formed *Baré*, God, the creator; and of *duwir*, a cycle, God: so the Druids formed their *Bar-ceann*, God, *i.e.* head or chief of the creation, or of all cycles. In like manner of *Uile*, the first principle, they formed *Duille*, and in the plural *Duilleav*, God, that is, *Di*, God *Uilleav*, of the elements. (O'Brien's Dict.)

The Persians call the glory of the supreme being *jellali Allah*, the glory of God; and say, that one ray of this divine glory reduced Mount Pharon, in Arabia, into dust, and dissolved into water the *heyuela al auely*, or the first substance that was created to form the world. *Uely* in Persic signifies a first principle, root, origin; so *uille* in Irish, as *cuig d'uilleav*, the five elements; in which, like the Brahmins, they included attraction or *aid;* whence *aide*, vapour, because attracted by the sun, or rarified by heat; whence one of the names of God, with the Brahmins, says Sir William Jones, is *Aditya*, the Attracter. All these names revert to that school of idolatry and astronomy, Chaldea; viz. *aid*, vapour, fire.

This fifth element is represented by our Druids by a square, suspended between the four other elements, in the former plate of the engraving in the

Mithratic cave of new Grange (No. 1. p. 19.) In the Gipsie Language *Dewla* is the name for God; and in the Chaldee, *dahal*, God, the deity; whence the Druidical word *Deil-tre*, an Idol, is not far distant; in the Chaldee plural, *tiharia*, Demons. From *aide*, vapour, the Druids formed *ceal-aide*, the vapour of ceal, heaven; Chal. *Chall*, concave, vaulted; Samarit. *Challa*, the heavens, because they are concave; and hence the English *cloud*, the etymology of which, according to Johnson, is unknown.

Astronomy was the parent of all idolatry: all their deities were cyclic. Cycles were the grand mystery of all their religion. In continual dread of the deluge, they pretended to foretell the future dissolution of the world by idle and vain astronomical calculations. Hence the initiated, swore by the cycles of the sun, moon, and planets. "Omnes, qui inciderint, adjuro per sacrum solis circulum, inæquales lunæ cursus, reliquorumque siderum vires et signiferum circulum, ut in reconditis hæc haberent, nec indoctis aut profanis communicent, sed preceptoris memores sint, eique honorem retribuant." "I adjure all by the sacred circle of the sun, the unequal motions of the moon, by the virtues and sign-bearing circle of the other planets, that they keep these things secret, nor communicate them to the ignorant or profane, but be mindful of their teacher, and bestow due honour on him." Selden de Dis. Syr....from Veltius Valens.

2. Bis, Beis, Baisc, Baischarm, a cycle. Chal. *Pasuk* a period. Arab. *baus*, an anniversary, the feast of Easter. Pers. *bazi*, a sphere; *bazi jirm*, a celestial sphere; *bazire*, an hour, a portion of a cycle. Arab. *beza*, the sun, dual. *Abezan*, two days or two months, which plainly shows that *beza* means a cycle. Pers. *piyaz*, an onion, from its circular coatings; Chal. *baz*, Heb. *biz*, an egg, from its globular form: *basal*, an onion. From *baisc* comes *baisc-bhuidhin*, the golden cycle or number. *Oisbeis*, an epi-cycle.

3. Barbhis, Berbhis, an anniversary. (Shawe). The word appears to be compounded of the two former, but I find it to be an Egyptian word for an anniversary. Sheck Schemseddin Mohammed, in his book, entitled "The Wandering Stars," gives a description of the curiosities of Egypt, through which he travelled, in the sixteenth century; he says, "Among the curious monuments of Egypt, we must place the *Berbis*. At Dendira there is one, in which there is a dome that has as many windows as there are days in the year; each day the sun makes its entry by one of those windows, and does not return till the *anniversary* of that day in the following year."..... "There are many words," says the translator, M. de Sacy, "whose signification I have not been able to determine with precision; many appear to have been entirely unknown to our lexicographers: of these is the word *Berbis*, which I thought myself obliged to preserve in the original." (Manuscripts in the king of France's library.)

Be, a turn, a round, a round of years, life. *Bee*, the globe, the universe. The Hebrew *be* is used by Moses, joined with *shama*, the heavens, to denote the setting sun; whence *Be*, the night. So *Soire*, with the Druids, expressed the east; the rising sun, a word joined also to *Shamah*, as in Ecclesiasticus, i. 5. *Zarach shama*, the solar light, springing, rising, or coming out of that hemisphere which is turning into morning; and in Judges it is joined to *Cheres*, the druidical *Crios*, the sun, as in chap. xiv. 18. which Packhurst thinks should be rendered, "before it (the city or place) came towards the solar orb, *i.e.* to the meridian." With the Druids, *Be* signified the night, which is now made to express the day, for the reasons assigned before; ex. gr. *ar an beoi-se*, on this day, to-day.

4. Beaght, a cycle. *Bagh*, the same. *Grain-beacht* the cycle of the sun, *i.e.* the space of twenty eight years that the sun takes to go through the twelve signs. Pers. *bakht*, a cycle. Sanscrit Bhagana, a period.

5. Phenicshe, ainnaomhag; the Phoenix or celestial Cycle. It is thus described in my old Glossary. The phoenix is a bird about the size of an eagle, and, when restored to life, lives six hundred years, or six hundred turns of Beal, the sun; and there is but one of the species in the world, and she makes her nest with combustible spices; and

when the sun sets them on fire, she fans the flames with her wings, and burns herself; and out of the ashes arises a small maggot, which becomes another Phœnix."

OV. MET. XV. 392.

Pliny says the phœnix lives three hundred and forty years; others, four hundred and sixty; but according to most writers five hundred years. Tertullian, Ambrose, and Zeno, cite this bird as a rational argument of a resurrection; whereas it is no more than a cycle of the Chaldeans, Assyrians, and our Hibernian Brahmins; a name composed of the Chaldean astronomical numerals, as shall be shown in the following part of this essay.

Mr. Maurice has proved that this period of six hundred years, and that of nineteen, was known to the Brahmins. Cassini speaks in raptures of this cycle, and says, no intimation is to be found of it in the remaining monuments of any other ancient nation, except the ancient Hebrews; and that it is the finest period ever was invented, since it brings out the solar year more exactly than that of Hipparchus; for in this period the sun and moon return to the same situation in the heavens in which they were at the commencement of that cycle. Josephus, from the traditions of his nation, asserts it to have been known to the Antediluvians, and is stated by him to have been their *annus magnus*, or great year.

"One of the characters attributed to the great year," says Boulanger, "was the Phœnix, an apocalyptical dogma, enveloped in an allegory become by its fable unintelligible. Pluche derives the name from the Phenician word *phanag*, to be in delight and abundance; but it is more rational to draw it from *phanah*, pronounced *phanach*, which signifies to return; and this agrees better with the story of the phœnix, which might be expressed by *ophen* a wheel; or rather by *phoneeh*, that which returns or turns round." Boulanger is near the truth; for in Irish *phainie* is a circle or ring; hence it signifies an eagle, or any great bird that flies in circles, as those birds do; whence the Egyptian *pheneh*, a a cycle, a period, an age. The word also signifies a raven, for the above reason; whence the raven became sacred in the eastern countries, and of great request in the Mithratic mysteries.

The Phœnix of Japan is called *Kirin* says Herbelot, which is the *Cruin* or cycle of our Druids. "The Phœnix," continues Boulanger, "is nothing more than a cyclic symbol, which has been personified like Mithras, and many others, to whom in aftertimes they adapted histories applicable to the opinions the ancients entertained of these periods: the multitude of these cyclic deities has given great room for fable, and led many antiquaries astray, and gave room for astronomical mysteries that never entered the heads of the original authors."

(To be Continued in our next.)

For the Belfast Monthly Magazine.

ON THE CULTURE OF ONIONS.

FARMING, on a large scale, has become of late years extremely fashionable; and most of the plans for improving land which have been laid before the public, are such as could be applied only to the cultivation of extensive tracts of land: the newly invented machines by which much manual labour and time are saved, are too expensive to be made use of by the farmer who holds but a few acres. Yet perhaps it will be found that this practice now so prevalent, of encreasing the extent and diminishing the number of farms is far from being advantageous to the country at large. It is always impolitic, and in many instances impracticable....impolitic for the following reasons: it lessens the population through the country, and thus drives numbers to seek employment in the towns, a practice which it ought to be the care of every friend to good order and morality to check by every possible means. It puts the purchaser at the mercy of the great landholders; for let us suppose the lands in the neighbourhood of a large town in the possession of a few individuals, these, by coming to an understanding with each other, can regulate the markets at their pleasure: On the contrary, if the same ground be parcelled out into a number of smaller plots, the holder of each will be obliged to part with his produce in order to supply his own wants, the prices will be proportionate to the quantity of goods to be disposed of, not to the will of the